Die Mercurij 30°. Julij, 1645.

ORdered by the Commons assembled in PARLIAMENT, that M. *Bond* and M. *John Wray*, do give thanks from this House to M. *Woodcock* and M. *Coleman*, for the great pains they took in the Sermons they preached this day, at the intreaty of this House, at St *Margarets Westminster* (it being the day of Publike Humiliation) and to desire them to Print their Sermons. And they are to have the like priviledge in printing of them, as others in the like kinde usually have had.

H. Elsynge, Cler. Parl. D. Com.

I Doe appoint *Christopher Meredith*, or his Assignes to print this Sermon. *Francis Woodcock.*

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Lex Talionis:

OR,

GOD PAYING Every man in his own COYN:

HELD FORTH

IN A SERMON PREACHED

at *Margarets Westminster*, before the Honourable House of COMMONS,

On their solemn Fast, *July* 30th, 1645.

By FRANCIS WOODCOCK, Minister at *Olaves Southwark*, one of the Assembly of Divines.

Published by Order of that House.

LONDON,

Printed by G. M. for *Christopher Meredith* at the Crane in *Pauls* Church-yard, 1646.

E5,26

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TO THE
HONOVRABLE HOVSE OF
COMMONS assembled in PARLIAMENT.

THE occasion of this Sermons so late coming forth (that I may give you an account why your commands have been obey'd no sooner) was, partly from the Sermon preacht on the same day, partly from that which was preacht on the day before: That which my Collegue preacht on the same day, had so much of novelty in it, and which so wholly took up the mindes of many, that till the wonder thereof was over, I despaird, that any thing I could publish would be vouchsafed a look from them, whereby in the least it might become usefull. The Sermon preacht on the Fast day before, was (though to me unknown) upon the very same text I preacht on. When I understood it, I waited for the publishing of it, purposing, if it had come forth (to the intent the Presse should not

cloy

cloy you, whatever the Pulpit had done) to have suppresst mine; but hearing nothing of it, after long waiting, I then resolved upon printing, the rather, lest my forbearance might be interpreted neglect; as also, that a Text so every way apposite and concerning, should not want a means whereby it might be sometimes remembred. I therefore once more set before you (as Moses sometime did before Israel) I say, I set before you life and death, blessing and cursing, shame and honour. Which of these you should chuse I shall not here perswade, it being the businesse of the following Sermon. At the present, I shall only pray, that that wise and merciful hand, which hath hitherto led you in ways of life, blessing, honour, would never be weary to continue, and keep you in them; hedging up all other waies with thorns, that you may never finde their paths: And this shall alwaies be the prayer of

Your faithfully devoted Servant,

FRANCIS WOODCOCK.

A SERMON PREACHED at the monethly Fast, *July* 30. 1645. before the Honourable House of COMMONS.

1 Sam. 2. 3.

For them that honour me I will honour; and them that despise me shall be lightly esteemed.

GOD having laid a law upon us all to do our uttermost to advance his honour; to make it the better observ'd, hath made promise of reward to them that keep it, and to them that doe not hath threatned punishment. And because all men are not acted by the same motive, and that which prevails with one, doth not take upon another at all; therefore are there variety of rewards and punishments propounded, and so to none occasion given to sleight the dutie, because he wants a sutable motive to excite him to it.

Among all arguments for this purpose, I finde none more potent upon ingenuous and free spirits, then *hope*

of honour, nothing so powerfully disswading the contrary, as *fear of shame*: Yea almost among all men, what is there in their severall businesses and undertakings more regardfully looked upon then *shame and honour*? so that I being this day to urge with all my might the *honouring of God*, and being to preach to you, to you, most honoured Worthies, no doubt a company of free and noble spirits, what more sutable Scripture could I pitch upon, whereon to found my discourse, then what I have now read, wherein God himself is held out unto you, calling for, and urging his honour, by both the former Arguments? for so the Text, *Them that honour me I will honour, and them that despise me shall be lightly esteemed.*

I am glad I have not the like sad occasion to preach upon these words, as the man of God had that first preach'd them. The occasion was briefly this. The *sonnes of Eli* the Priest, were also *sonnes of Belial*, and in the execution of their Priestly Office, committed unsufferable, unheard of insolencies: their indulgent Father *Eli* lets them alone: yea, although he was Judge in *Israel* at that time, and so had power sufficient in his hand to have restrain'd them; Wherepon, God takes the *sin* of the *sonnes*, and the *indulgence* of the *Father* so heinously, as that he sends a Prophet to *Eli* with this message, That inasmuch as his two sonnes had so much dishonoured their holy Priesthood, doing things so altogether unbeseeming such an Office; and he, their easie Father, although arm'd with power had not put it forth, that so a stop might be given to their enormous wickednesses, therefore the Lord was purposed severely to be aveng'd, and would cast them out from that honour of Priesthood, which they, while enjoy'd had so much dishonoured. And lest the Lord in this threatning should be argued of unfaithfulnesse, having formerly

ly promised to *Aarons* house an everlasting Priesthood, the Prophet insinuates, that indeed the tenour of that same Promise was only, *quamdiu se bene gesserint*, upon their good behaviour only, and urges the supreme law, according to which all inferiour grants are to be interpreted, in the words of the Text, *Them that honour me I will honour*, &c.

Taking therefore the words in their contexture with the former, and so they are plainly the reason, why, notwithstanding the promise of the continuance of the Priestly dignity to *Aarons*, and so to *Elies* house, God was now intended to call in that grant, and deprive them of it. So you have the occasion.

But take them now absolutely, and in themselves considered, under which notion I intend especially to handle them, and then they are the supreme rule, according to which God is pleased to dispence honours and dishonours unto men: Or if you had rather, They are the rate according to which every man may purchase to himself shame, or honour.

The division of the words will not at all stay you, they fall of themselves into two Propositions.

1. *Them that honour me I will honour.*
2. *Them that despise me shall be lightly esteemed.*

In each of these only, as we passe along, observe the changes. In the former, you have, first, *God honoured*, and *man honouring*; and then, *Man honoured*, and *God honouring*. In the later, first, *God lightly esteemed*, and *man lightly esteeming*; and then, *Man lightly esteemed*, and *God lightly esteeming*. In both is held out that equall law of retribution, and assurance given, that God will pay every man in his own coyn.

Them that honour me] מכבדי, The word comes from, כבד

כבד, which ſignifies firſt [to be heavy] then [*to honour*] The Apoſtle joyns both together, 2 *Cor.* 4. 17. making mention there of [*a weight of glory*] and the reaſon why the word [*to honour*] proceeds from ſuch an Originall, is this, becauſe whom we honour we do not account cheap or light; but on the contrary, have weighty thoughts, and a due eſteem of.

And them that deſpiſe me] ובזי. The root of this word is, בזה, which ſignifies [*to deſpiſe, neglect, abominate*] And is diverſly rendered by the *Septuagint*, ſometimes by ἐξουθενίζω. [to eſteem lightly] ſometimes by καταγελάω [to deride] ſometimes they uſe the word [diſhonouring] ſometimes the word [making nothing of] to expreſſe it by. Tis here oppoſed to the former expreſſion of [honouring] and therefore [to deſpiſe God] muſt needs ſignifie [to ſet him at nought, or [to make light of him.]

Shall be lightly eſteemed] יקלו. It is derived from קלה, or קלל, which ſignifies, to eſteem lightly, to make light of: It ſignifies alſo to [*roaſt*] becauſe roaſted or burnt things have much of their weight drawn out by the fire. [To be deſpiſed] is oppoſed to that [being honoured of God] mentioned before. The ſumme of all this much.

Such with more, the authority of God carries weight, upon ſuch God will put weight and eſteem; but ſuch as contemn God, ſhall alſo be ſet at nought, and made light of by him: or as the Scripture ſpeaks other where, ſhall be accounted *light and vain perſons.*

The words being thus opened, I now proceed to make Obſervations upon them: And firſt, in that we ſee God diſpencing honours or diſhonours to men, according as they regard, or diſregard his honour; I obſerve this,

Obſerv. 1. *God is ſpecially regardfull of, and above all things tender of his own honour.* 'Tis a clear caſe, God would not have

the

the esteem of men be measured by that respect, which themselves have to Gods honour, if above all things God had not regard to his own honour.

Secondly, In that it is said, *He will honour*, and *He will despise*, meaning God: a next Observation may be this,

Look what reproach or honour happens to any, it is God that is the great and chief disposer of it. I will honour. Observ. 2.

Thirdly, From the manner of Gods dispencing reproach and honour.

According as any endeavour the honour, or dishonour of God, so shall they be honoured, or made light of by him. Observ. 3.

I begin with the first of these, *viz. God is especially regardfull of, and above all things tender of his own honour.*

He is so, so the Scripture speaks him, Isa. 42.8. *I am the Lord, that is my Name, and my glory will I not give unto another.* God will *give away* any thing but his *glory*, but by no means will he part with that: nothing else so deat to him, which he will not give away; he'll part with his only begotten son; he'll give his holy Spirit, his grace he'll give away; he will part with heaven and happinesse; yea, he'll give away *himself*, but yet he will not give away his *glory*.

In this consideration it is, he is called a *jealous God*, he is *jealous of his honour*; he *loves* his creature, I, but he is *jealous* of his honour, the strongest passion of all other is conversant about his honour.

And no marvell, for this honour and glorie of his, is of all things that are the most excellent, *His Name alone is excellent, and his glory above the earth and heaven*, Psal. 148. 15. Put heaven and earth with all the glories of them in the balance, and let Gods glory only be weighed against them, and that *weight of glory* pertaining to God, will

quickly shew the glory of all the creature to be light and vanity.

Besides, this honour of God is the great end of all things. It was for the manifestation of his glory, that he made the world; so that of it God may say, like as once Dan 4.30. *Nebuchadnezzar, Is not this that great world that I have made by the might of my power, and for the honour of my Majestie?* For his honour it was that he made the world, and when this is denied him, by a deluge he again *destroyes* the world.

Vse 1. Is this so, is God indeed so tender of his own honour? Then certainly God cannot be well pleased with Idolaters or proud persons: the Idolater he cannot away with, as giving the honour due to God *unto another*: the proud person, because he takes it all unto *himself*: the Idolater dishonours God, in making *God a creature*; the proud person, in making the *creature God*: neither of them but are very unacceptable to God, God above all things *regarding* his honour, and they altogether *regardlesse* of it.

Vse 2. Again, Is God above all things tender of his own honour? then cannot he endure the prostituting his honour, to any end besides it self, much lesse to any base end. Accordingly, to prostitute Religion, from whence God hath most honour, either to gaine, or peace, or any such like carnall end, cannot but be displeasing to God: and therefore should we of this Kingdom be so enamoured of our former quiet, as for the gaining of it to be content to quit our Religion, hopes of Reformation, and the execution of justice upon the capitall Delinquents of the Kingdome, God would assuredly never be pleas'd with such a peace: God hath made his honour our *end* only, we doe infinitely abase it, when we make it a *means to serve our ends*.

Again,

Again, Let none therefore presume so farre upon the favour and indulgence of God, as thereupon to take the boldnesse to dishonour him: God may love *them well*, but his *honour better*; such as have been dearest to him, have paid for it when they have dishonoured him: yea, so passionately is God affected to his own honour, as that, although we were the signet of his right hand, he would cast us aside, rather then that by us his honour should be diminished. *Use* 3.

Look what honour or dishonour befals any, 'tis God that is the great disposer of it. *Observ.* 2.

The Scripture is clear in it. *Promotion* (saies the Psalmist) *cometh neither from the East, nor from the West, but God is the Judge, he putteth downe one, and setteth up another.* Psal. 75.6.

'Tis part of *Hannah's* prayer or song, 1 *Sam.* 2.8. *He raiseth the beggar from the dunghill, and equals him with Princes:* The antiphone or counter-part whereof is sung by *David, He poureth contempt upon Princes, and levels them with the dung-hill*, Psal. 107.40.

Afflictions (such as dishonour and reproach are) we are told in *Job, do not spring out of the dust*, they happen not by chance: and as not dishonour, so nor doth honour spring from the dust neither: and though 'tis true the Scripture sometime mentions the *laying our honour in the dust*, it no where saies it first *arises out of it*. Iob 5.6. Psal 7.5.

'Tis then the same great *Potter*, that formeth *vessels of honour and dishonour* for the future life, who also makes the *vessels of honour and dishonour* of the present life. He that doth the one, doth the other also. Rom. 9.21.

And there's good reason he should: Did any else dispose of honour and dishonour? Did chance or fortune, as they call it, dispose them, it would be a blinde disposall indeed:

indeed: we then ſhould ſee that done every day of *chance*, which *Jacob* once did purpoſely, and of *choice*, *The right hand put upon the younger, the left hand on the Elder*; *we ſhould moſt familiarly ſee ſervants on horſes, and Princes walking as ſervants by them*: and ſo what encouragement would there be of any to well doing; if ſhame and honour happened to us of chance, who would in hope of honour be moved to vertuous action, when ſuch action is as likely to be rewarded with ſhame, as honour? Or, who through fear of ſhame will be deterr'd from wickedneſſe, when that, notwithſtanding he's every way as fair as any to be advanced to higheſt honours? Nor were the matter much amended, were they at the diſpoſe and arbitriment of man: it would then be carried with ſo much partialneſſe, ſo little regard of worth, and ſo much regard of friends and intereſts; beſides of ſo uncertain a tenure would that honour be that depends upon the fancie and humour of man, that to want it on ſuch termes may ſeem as great a happineſſe as to enjoy it.

Gen 48. 14. Eccl. 10. 7.

But now that God ſhould have the ordering of them, what more equall? Who more meet to diſpoſe of reward and puniſhment (which honour and diſhonour are) then he that makes the law, upon the breaking or keeping whereof, reward or puniſhment are to be diſpenced? Beſides, who ſo meet to have the award of theſe to man, as God, who as he beſt underſtands the true weight and value of each mans actions; ſo alſo is moſt juſt, to give to every man according to his works?

Vſe 1. If this be ſo, in vain then doe we court or *Prince*, or *people* for honours, not expecting it at all from the hand of God. Indeed, the Prince may load his favourite with titles, ſo much may be *done for the man whom the Prince will honour*: but as for any reall, weighty, abiding honour, he

he must say, as once the King of *Israel* to the woman, *If the Lord thy God doe not honour thee, how can I honour thee?* 2 King 6.27. They therefore mistake the way to honour, who to purchase it depart from us, going over to the enemy: alas! What doe such do, but *forsaking the living fountain of honour, dig unto themselves broken cisterns that will yeeld them none.* Jer. 2.13. 'Tis true, the King is there, nevertheless, there is not the *fountain of honour*; for 'tis God that doth dispose unto the sons of men shame and honour: so that although it frequently comes to passe (as *Solomon* observes it did in his daies) *that every man seeks the Rulers favour*, hoping that that being gained, they shall not fail to swim in happinesse and honour; yet (as the same *Solomon* adds) *every mans judgement is of the Lord*, God will have the casting voice in every mans promotion; which is the same was cited out of the *Psalm* before, *God is the Judge, he lifteth up one, and casteth down another.* Prov. 29.26. Psal. 75.6.

Believe this same, let every of us resolve upon it, it is so; then, if honour come, we shall know whom to thank for it; if for well doing our names are like to suffer, we shall know into whose hands to trust them, as also, in the losse of honour, whither to goe to be repaired. *Use* 2.

I have done with both the former Observations, upon which I intended but a touch, and now haste to the third, upon which, I shall (with your patience) insist a little longer.

Accordingly as we either honour or dishonour God, accordingly shall we be honoured or sleighted by him. Or, if you had rather, take the words of the Text, *Observ.* 3.

Them that honour God, God will honour, and them that despise him shall be lightly esteemed.

In prosecution whereof, we shall enquire,

1. What it is to honour God, as also, what it is to despise, to dishonour God:

2. How it can with satisfaction be made appear to all of us, That accordingly as any doe honour or dishonour God, accordingly they shall be honoured or disesteemed by him:

In answer to the former [*to honour God*] according to the notation of the word mentioned before, can be nothing else, then to give God that weight and value which is due unto him: It is to weigh the Lord in the balance of the Sanctuary, and to give him all the allowances of worth and value that appertain to him.

Mistake me not, I say not ought can be added to that innate excellency that is in God: Should all the creatures cast into the balance their severall glories, they all together could not adde unto it the least grain of glory: all their glory in this case is no more then what the Prophet saith *themselves* are, when put in counterpoyse with God, who are but as *the small dust of the balance, yea, accounted lesse then nothing, and vanity.* We indeed must be beholden to fellow creatures to honour us, else we get none, but 'tis not so with God, he being equally glorious before he made any creature, as he is at this day: So that, though Sunne, and Moon, and Starrs, Angels and men, yea, all the hosts of Heaven and Earth, continually empty all their glories into God, yet is he swell'd up no higher hereby, then we see the Ocean is, which, notwithstanding all the rivers running into it, is never the fuller.

Isa. 40:17.

To adde then any thing of dignity to God, this is not the Scriptures meaning, when it speaks of honouring God. It is not (I say) to bestow some worth upon God which he had not before, but rather to take notice of, and acknow-

acknowledge that worth and excellency which was in him before. And therefore if the Scriptures be consulted, we shall finde that to conceive weighty thoughts of God, believing him to be that great that gracious, that just & holy God his vvord and works shew him to be; to speak of him accordingly & readily, and without disputes to receive his commands, this is *plainly to honour God*. Thus God having promised *Abraham* a sonne, and he conceiving him able and faithfull that had promised, and thereupon (maugre all the contradiction of flesh and blood) believing the performance in so doing, is said *to glorifie God*. In like manner when *Achan* is called upon to *confesse his sin*, and so condemning himself, to justifie the Lord; this in Scripture language is *to glorifie God*: And when *Peter*, upon the call of God, is willing to *suffer death* for the Gospel, such an obedience unto death, is accounted a *glorifying or honouring God*. Rom. 4 20. Iosh. 7. 19. Ioh. 21, 19.

You see what it is to honour God, we next enquire what it is to *dishonour him*. And this is not to detract any thing of substantiall worth from God, for that, as it is capable of no addition, (as we saw ere while) so neither can it in the least be impaired: but rather, when God is *weighed in our balance, and found* (as once *Belshazzar* was) *too light*, and we conceive mean & undervaluing thoughts of him, in no wise comming up to that excellency of his, which every where shines forth: and further, when we speak sleightingly of him, as also make light of his commands, this is without all peradventure to dishonour God. Thus when the Heathen are so low in their thoughts, as to conceive the God-head like unto silver and gold, and God himself like unto a bird, a beast, a creeping thing, and in such likenesses worship him; this in *Pauls* account is to *dishonour God*. Likewise when we Act. 17. 29. Rom. 1. 21, 23.

nisse a Jew, a zealous preacher of the Law, pressing it in all it's weight and burden upon others, yet none in practice making lighter of it then himself: the same Apostle tels us, *That through breaking the Law, such an one dishonoureth God.* Rom. 2. 23.

So I have answered the former Query by this time, and you see clearly what it is to honour and despise God.

As for the later, I mean, *the proving of the point.* The point is so expresse Scripture, that 'tis needlesse to stay you in confirmation of it: only let me present it more fully to your thoughts by a few instances. A first shall be of *Israel*, what people so renowned and famous as they were: and what's the reason? Why, from no Nation, nay, not from all the world had God so much honour as from them, and therefore they above all the world were honoured by him. *Moses* a man greatly honouring God as any, and was he not accordingly honoured by him? Did not God see him a Prince over his people (for *Moses* was a *King in Jeshurun*) and did not he impresse such high thoughts of him upon that people, and they so doted on him, that when he died God was fain to *hide his body*, lest by the peoples idolizing of it, the body might doe him more dishonour being *dead*, then it did him honour while it was *alive*. Deut. 33. 5. Deut. 34. 6.

David may be another instance, a man wholly devoted to honour God: and did not God abundantly recompense him? He was taken from a *sheepcook* to a *Scepter*, from following & feeding *sheep*, to feed and rule the most renowned people in the world; and although the top of honour be a slippery place, and those that are advanced to it doe not long keep their standing, for *man being in honour abideth not*, yet because *David* to the last honours God, God to the last continues to honour Psal. 78. 70, 71, 72. Psal. 49. 12.

him:

him: He sets cleer and unclouded; for, saies the holy Ghost of him, *He died in a good old age, full of dayes, and full of honour.* *Hezekiah* had honoured God in his *life*, and (saies the Text) *all Jerusalem and Judah came to doe him honour at his death.* One instance more, and tis of our Saviour himself, all whose thought, life, businesse it was to honour God: and was it not requited, when God gives him a *name above every name?* and therefore *commits all judgement to him*, to the intent, *that all men might honour the Sonne, as they honour the Father.*

1 Chro. 29.28. 2 Chron. 32.33

Phil. 2.9. Ioh. 5.23.

Time would fail me to adde modern instances of Princes, Souldiers, Scholars, who by their Swords, writings, lives, have honoured God, and have accordingly been honoured by him: Take but a pair of instances of our own Nation, I mean that blessed *Edward* the sixth, and his sister Queen *Elizabeth*; surely God had much honour from them both; and was it not as amply repay'd? As for him, who hath found a more honourable mention in the records of fame then he hath? Reade *Cardan* a stranger, and of a differing Religion: read our own *Cambden*, see what they say of him: & when he dies *Peter Martyr* leaves this of him to posterity, saies he, *That most godly King* Edward *is dead, and I doubt, whether for his age, the world ever beheld one wiser or more learned.* And of Queen *Elizabeth* a * Pope could say, that he saw but two in all the world, that were fit for Rule, and with whom he could consult in weighty matters, meaning *Henry* King of *Navar*, and Queen *Elizabeth*. And there are those among us of the present generation, honouring God, whose memories (I doubt not) shall be honoured, while we are a Nation.

* Cardan. *de genituris.* *Obiit* Edvardus *ille sanctissimus Rex, quo adolescente nescio an sol doctiorem pro statu ætâ, prudentiorem, unquam viderit.* Pet. Martyr. *Orat.*

* *Sixtus Quintus.* *Thu. Hist.* l. 82.

And on the contrary, That those that have dishonoured God, have been as much dishonoured and sleighted

by him: *Nebuchadnezzar* is a famous instance, who endeavouring to swell into an equality with God (*I will*, saies he, *be like the most high, I will exalt my self above the starrs of God*) is thrown down into an estate below the meaneſt of men; and moſt meet it was, that he, who was not content to be man, ſhould be depos'd (as he was) into the condition of a very beaſt. I could adde *Saul*, another example, who diſhonouring God in diſobeying of him, and ſparing *Agag*, and the fat Cattle, is therefore fain, even ſhamefully to beg of *Samuel* to *honour him before the people*, and not without much adoe prevails with him. I intend you a taſte only, not a ſurfet of inſtances, elſe I could ſhew you Idolaters, transforming the glorious God into the *likeneſſe of a beaſt*, and God in requitall transforming them into the *nature of beaſts*, they, God into the *likeneſſe*, them, God *into the nature of beaſts*. Nor are there wanting of our own Nation, who having ſleighted and diſhonoured God, will therefore be infamous, and a ſcorn to all poſterity.

Iſa. 14. 14.

Dan. 4. 33.

1 Sam. 15. 30.

Rom. 1. 23, 24, 25, 26.

And there's good reaſon for this manner of dealing: for what more ſutable to that excellent nature that is in God, then to repay honour to thoſe from whom himſelf receives honour. The Scripture ſtiles the Lord, *a man of warre*, may I not ſay alſo, he is a *man of honour*? and if ſo, wherein can it better appear, then in beſtowing honour on thoſe from whom hee hath it? what could God doe leſſe *in point of honour*, then to ſo retaliate?

Exod. 15. 3.

On the other hand, how equall a thing is it, that thoſe that ſleight and diſhonour God, ſhould by him alſo be ſleighted and diſhonoured? 'tis but paying men in their own coyn, the juſteſt law of retribution that can be. Me thinks there's nothing more equall then if the Moon, (which

(which borrows all her light of the Sun) shall notwithstanding ecliple and darken the Sunnes glory; the Sunne should sometime withdraw, and leave her over to her owne darkneſſe. And that thoſe vapours, which being lifted up from the low earth, should upon their exaltation goe about to darken and allay that heat, and light that first rais'd them, should therefore be dissolv'd into showres, and left to fall down again, unto the low places from whence they were exhaled.

I have done clearing the point, I now proceed to Application, intending to apply both the branches severally.

And will God honour them that honour him? This *Vſe* 1. then discovers to us, whence it has come to passe that divers of low descent, and mean beginnings, have yet arrived to greatest eminencies in their life time, and dying, have left such precious memories behinde them: It learns us whence *Joseph*, the most despised of all his brethren, is yet advanc'd so farre above them: whence *David*, the youngest, and least promising of all the sons of *Jesse*, is yet preferr'd to the throne, his other brethren being rejected: whence some of Herdsmen, have been advanced to Prophets; of Fishermen and Tentmakers, to Apostles: whence *Luther* a mean despised Monk, hath the honour to conflict with all the powers of *Popish Rome*, and overcome them: whence one of this Nation, of mean descent, *1. Cromwell.* born but a Blacksmiths son, attain'd, and that deservedly to greatest office in the Kingdome: As also whence the memories of these, and thousands more that might be mentioned, are at this day fresh and fragrant, and will by no length of time be forgotten: sure it is not their stars, it hath not happened to them of chance; but this among

others.

others is not the least reason, they were those that honoured God, and therefore God is pleased to make them honoured.

Vse 2. This discovers again, which is the high way to come to honour; why, if we honour God, God will retaliate upon us, and honour us. Indeed wealth, or flattery, or doing some baser office, may purchase perhaps titles for us: but what are these? A *Baron*, an *Earl*, a *Marquesse*, *they signifie nothing*, without some reall worth annexed to them: Turn to the enemies party, relinquish your trust, be the foremost in storming Towns, or doe but bring along with you the plunder and ruines of a Countrey, as Titles goe now adaies: This is the way to procure Titles; all this while the only way to true honour, is to honour God.

This the *ancient Romans* (if I mistake not) had some sense of, and therefore made the way to Honours Temple thorow the Temple of Vertue, meaning hereby, there was no way to honour, but by vertue. And I doubt not but some of you have prov'd it by experience, that you had never arriv'd unto that just value, and esteem which now you have, had you not been regardfull above all things of Gods honour.

Vse 3. As ever therefore we would consult our honour, name, estimation, any thing, be perswaded to honour God, Me thinks this Argument should prevail, for who is not moved with desire of name and honour? *Omnes incenduntur ad studia gloriæ*, *Herostratus* adventures to burn that Temple, which in those daies was one of the worlds wonders, for this reason only, that he might be famous and talk'd of. Prov. 22. 1. Eccl 7. 1. *Solomon* tels us, *A good name is better then great riches*; yea, he goes further, and tels us, it is better then *precious ointment*, and in those daies what more pre-

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cious then ointments; yea, experience tels us, to a free and ingenuous spirit 'tis dearer then life it self; and therefore to gain a name the bookish man will waste, and spin out himself in studies, he cares not how *short* his daies are, so his memory be but *lasting*: And therefore, saies one of them, *'Tis all my study night and day that I may be famous*. For honour the Souldier fights in the face of death, goes on upon the mouth of the Cannon: Like him in the Historian, who not spurr'd on by anger, but glory, rushed into the thickest of the enemy, and all, because he counts it a gallant thing to be beheld from the wals of the neighbour City, fighting in the middest of them. And if all of us doe so naturally thirst after honour, let no one refuse the easie tearms on which it is now offered; God will assuredly honour us, if we will be perswaded to regard his honour. Oh therefore let me presse this same indifferently upon us all, to honour God. Be we perswaded every one of us to conceive high thoughts of God, submit without murmuring and dispute to the commands of God, use reverently the titles and things of God, particularly roll thy self upon God by believing, and so honour God: so *Abraham* (as was shown erewhile) by believing glorified God: Be holy in all manner of conversation, and so honour God: Holinesse 'tis Gods image, his picture; and wherein can you more honour any one, then in wearing their picture? Fear God, be zealous for God, and so honour him. And if thou comest with any black guilt before the Lord this day, confesse, repent (as *Joshua* speaks to *Achan*) and *so glorifie God*. And now in the present differences of the Kingdom, wherein the honour of God is so much concern'd: Which of us but hath some talent or other, which, if employ'd, might bring some honour unto

Diebus ac noctibus hoc solum cogitari, quam me possum levare humo. Plin. *sec. Epist.*

Gloria tantum elatus, non ira, in medios hostes irruere, quod completis muris conspicise pugnantem à muro spectantibus egregium ducebat. Liv.

God? If thou hast a Sword, maist fight for it; an estate, maist lay it out for it; a good pen, write for it; a ready tongue, speak for it; or in the failer of all these, at leastwaies thou maist pray for it.

And there is good reason I should presse you to honour God; for is there any thing dearer to God then his honour? Or should there be any thing dearer unto us? Is not this the great end of all deliverances, mercies, yea, of all his glorious works? Is not this the great end of all our lives, why we breathe, or any thing, that we might honour God? Hath he not lay'd a law upon all the creatures, Sun, Moon, and Stars, to honour him, and they in their manner obey it? and shall man, who hath upon him the greatest engagements, and is best able to doe it, shall he only of all the creatures not honour him? Doth God glorifie and honour himself, yea, doth he infinitely desire glory, and shall it be withheld from him? When we court a man, we studie what will please him; give the Lord glory, he cares for nothing else but glory. Doth God make it one of his ends to glorifie us, and shall it not be ours to glorifie God? Yea, will God abase himself so low, as to take honour from us, and shall we refuse to give it? When the Heathens bringing Garlands to their Idols, could not by reason of the height of them reach their heads, they did not therefore take them home again, but left them at their feet; but when the high God will stoop so low, as that we poor creatures might put the Crown upon his head, shall we not doe it? Alas, consider how little honour hee hath from the world, he is faine to get it, he is put to enter, and strain for it, they give him none, and shall we that professe our selves his people give him none neither? Yea, and when the glorious Lord shall condescend so farre, as

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to indent with them that are his vassals, and promise not to be wanting to honour us, if we shall be studious of his honour, and shall not all this together prevail with us to honour God?

But I must bring this nearer yet, and endeavour to perswade with you, the Worthies of your Countrey, to make it your businesse, yea, your Parliament businesse, to honour God. I have urg'd you hereunto, as Christians already: now, as you are Members of the supreme Councell of the Kingdome, give me leave to presse you, in this capacitie, to make it your businesse to honour God.

Surely there are not greater matters committed to men, or wherein the honour of God is more deeply concerned, then those that you are daily conversant in: You have before you the warre, the peace, the common justice, the Reformation, in short, the Church, the State affairs of three Kingdoms, perhaps on you depends the welfare of all the Christian world. In which, if you shall shew the uttermost of your Wisdome, Goodnesse, Zeal, Diligence, and Faithfulnesse, what an income of honour will from all accrue to God? Hath now the Lord honoured you with so noble employment? Oh be not you wanting to his honour in the managing of it: Oh for the honour of God, be you faithfull, diligent, upright, zealous. Let every *motion* made among you, know no other termes from which, and unto which it tends, but Gods honour. Oh, let those proceedings of your House be only to the *Orders* of it, which shall directly aim at Gods honour. Let Gods honour be among you, as *Ioseph* in *Pharaohs* house, alone disposing and ordering all things: yea, and more absolute then he, *Let none be* Gen. 41. 40.

greater in the throne neither. Honourable, Beloved, let this honour of God not only be the *ſenſe of the Houſe* at all times, but even the life, and ſoul, and being of it alſo; as if, not unlike the *Roman Senate Houſe*, this were inſcribed upon your doors, *Ne quid detrimenti honos Dei capiat*; *This Houſe of Commons therefore only is, that Gods honour might ſuffer no prejudice.*

And ſure you have reaſon thus to be ſtudious of Gods honour, I beſeech you conſider, Did not God advance you to the honour of Members in this preſent Parliament? And when you were *little in your own eyes*, mingled with the reſt of your brethren, and but levell with them, was it not God enclin'd the hearts of the people to chuſe you to this dignity, to be the *repairers of breachers, and reſtorers of paths to dwell in*? You might have liv'd and died obſcure, having had no eminent ſtroke in all theſe greateſt of buſineſſes; had not God adopted you to this honour, and leaves this no engagement on you to honour God?

Iſa. 58. 12.

But further, as God hath honoured each of you in calling you into this Parliament; ſo ſince your comming together, hath ever God honoured any Parliament, nay, let me ſay, any ſociety of men, as he hath done you? Have any conflicted with ſo many difficulties, and overcome them? Have any made ſuch attempts againſt Poperie, Tyrannie, Prelacy, and proſpered in them? Have any fought ſo many battles, and wone them? Any been endangered by ſo many curſed deſignes and plots, and ſcap'd them? God ſometime greatly honoured an *Engliſh Parliament*, in delivering them from a *powder-treaſon*, though but once; you are delivered from a *powder-treaſon* every day, yea, though there are employ'd, not one,

Novemb. 5.

but

but Armies of *Fauxes* to give fire to it. And notwithstanding all attempts of force and fraud, that still you *are*, you *live*, are still a Parliament; and now at last acknowledged so; and all endeavours should fail, to put a *short* (though much defired) *end to this perpetuall Parliament.* Kings Letter.

And is this all that God will doe for you? and hath he already emptied on you all his store of honour? Or rather, if you goe on to honour him, and make it your businesse to doe so, O the deliverances, successes, blessings, that he will yet heap upon you! What you have already will be but earnest of what shall follow after. For your selves, you will be something like a wonder, the blessing of this, the admiration of all succeeding ages. And make account, that as each of you have been eminent in promoting Gods honour, accordingly will God set eminent and lasting marks of honour on you.

Once more; Will God honour them that honour him? *Vse. Exh.* 2. Oh be perswaded to imitate God, and doe you so also. See you a man that makes it his businesse to honour God; Oh set a price on such an one, let such an one be *the man whom the Parliament will honour.* Good men will doe so, it is the Character of the good man in the 15. *Psal.* 4. to honour such, God himself will honour such, and can you possibly write after a better copy?

Yea, and honour men, because God honours them. Surely God hath exceedingly honoured some men of late, hath blessed them wonderfully, hath given them admirable successe, and the enemy hath come down mightily before them; God in all this hath eminently honoured them; now let no man thinke much to honour

Conc. Trid. them alſo. Let no man ſay, as that Biſhop did of *Luthers* Reformation, He did not much diſlike the thing, but that none but a baſe, obſcure Monk ſhould be the chiefeſt promoter of it, this he could not thinke of with any patience. Beloved, God will take it well that thoſe that are his favourites ſhould be ours too, and when he ſets himſelf to honour any, it will be our wiſedome not to ſhew our ſelves backward to honour them alſo.

I leave the former branch, a word or two of the other, and I have done.

Vſe 1. Will God aſſuredly caſt contempt and ſhame on thoſe that ſhall adventure to diſhonour him? Behold then this truth made good in your eyes this day! Behold (I ſay) perſons of the higheſt ranke amongſt us deeply diſhonouring God, and God following them with greateſt diſhonours. Time was, their perſons, names, authority were ſacred among us, now alas, how cheap are they grown, how neglected? So long indeed as it was poſſible, means was us'd to hide their ſhame, and much adoe there hath beene, by turning over the blame of all our miſeries upon evil Counſellours, Incendiaries, and the like, to diſcharge them of it, but all in vain, it can be hid no longer, for now have we worſe things, and more diſhonourable, under their own hand, as their own avowed acts, then any we have formerly father'd upon their bad Counſellours. And what other reaſon hereof can we aſſign, but this, Gods honour hath ſuffered exceedingly by them, and therefore are they fallen under all this diſhonour.

Kings Letters

Vſe 2. Again, Are any of your ſelves under a cloud? Are you ſuſpected? Do you perceive your ſelves leſſe in the eſteem of good men then heretofore, and are therefore penſive

and

and dejected? Consider then, have you not abated unto God somewhat of that honour you have formerly given him? I charge no man; only thinke with your selves, are you not departed from what you sometimes were? Are you not taken off from that forwardnesse for God, and that faithfulnesse to your Countrey you have formerly (at leastwaies) made a shew of? It will be worth your while to try: For commonly God doth not cast any of us under shame, but having been himself before by us dishonoured.

Further, It shews the folly of them that shall once hope to hide their own shame, by attempting any thing to Gods dishonour. *David* did so, who to cover the shame of his adultery, first makes *Vriah* drunk, and when that design fails, afterward murthers him; but what got he by it, but a world of more dishonour? It is many times a remedy worse then the disease, and fares with such as with a man slipt into a bogg or quagmire, who endeavouring with one foot to help the other, sticks that deeper and faster then the other. It is sin that first brings shame upon us, and shall we be so foolish as by adding to sin to hope to cover it? *Vse 3.*

Once more, Will God pour shame on them that doe dishonour him? Doe you so too, and when you see any setting God in his waies at nought, let such an one be set at nought by you also. As 'tis the good mans character to honour them that fear the Lord (as we say before) so likewise (saies the same Psalmist) is it to despise such vile persons as doe dishonour him. And should you doe otherwaies, and heap your honours on them from whom God hath none, have you not cause to fear it may be told you, as once it was unto *Jehoshaphat*, *Should'st thou honour the ungodly*, *Vse 4.*

godly,

2 Chron. 19. 2. *ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.* God takes it well from you, when you honour them that honour him; but when you countenance and favour those who despise the Lord, what greater affront can be done to him?

Use 5. And will God indeed pour shame on those that do him dishonour? Oh, let it prevail with all of us, as ever we would not consult perpetuall reproach unto our selves and names, at no hand to dishonour God. Let no man that any whit regards his fame and estimation do it. If we of the ministery do it, think but what became of those that went before us; what tribe of men, (notwithstanding their late greatnesse) are more low and abject then the *Prelates*, and their *&c.* are at this day? They were not so high erewhile, but now they are as vile and contemptible: and what was it that lost the house of *Eli* the Priestly dignity, but their dishonouring God?

If you of the souldiery do it, who professe your selves *the servants of honour* more then any, you will misse of it: experience shews men blasted and infamous that dishonor God, you will be laid aside, you will die inglorious, if you dishonour God. Methinks this should take with generous spirits, for who is there of that number had not rather die, then live with infamy? *Vita & fama pari passu ambulant.* Nay 'tis worse then death to many: diyers have chose to lay violent hands upon themselves, and so destroy body and soul together, rather then live to see themselves infamous. And the *Italians* (I have read) exceedingly wondered at the *Spanish* Generall of the *Armado* in 88. that being so foyld, he did not make himself away: they wondered much how he could overlive so much dishonour.

And shall not this prevail on you (most honoured Worthies)

thies) Oh do not you dishonour God. Oh be there none among your number a drunkard, a swearer, an unclean liver, a scorner of the ways of God, or any such like profane and vile person: especially, as you are Members of that great and noble body, be it farre from any of you to be acted, either by bad or private ends, to be a seeming friend, a secret enemy, and one that might be tempted to betray all into the hands of bloud and violence. Should any of you be such, you will be discovered, carry it never so warily, and be assured your heads shall never be laid in the grave with honour. But above all, as a *Parliament* do not dishonour God. I know not that yet you have, I beseech you at no hand begin now: you will do so, if you establish any wickednes by a law: God will be dishonoured, if all things be carried among you by interests and sidings. It will be so, if you refuse men common justice, and give them cause to wish the former times again. It will be so, if you neglect Religion, and after you have serv'd your turn of it, and it's most sincere professours, shall then endeavour fainly to discharge your selves of both. You will do so, if doors shall be flung open, & soul, profane, unwashen ones have leave, as well as any, to share the holy things of God. It will be so, if upon any pretence you shall give up our states and liberties (wherewith you are trusted) into their power, from whom of late years it hath cost us so many lives, and so much bloud to recover them.

Oh! do not you dishonour God: the chiefest among us have not scaped contempt and infamie, they presuming to despise and dishonour God. I appeal to you (Honourable, Beloved) when the Cabinet-councel was made publike, for now upon the reading of the Cabinet letters, who of us is not of the *Cabinet-councel*? (I say) I appeal to you, was *Majesty* it self * on that day a *sacred* thing among the people,

* When the Cabinet Letters were read at the Guild hall.

or rather, the higheſt among them daring to diſhonour God, what honour of word, or action, or perſon is now left unto them? Beloved, you have ſeen, when of your own number a party forſaking their truſt, and holding themſelves againſt you, beſides all the ſcorn by us caſt upon them, for a reward of all the hazard, travel, loſſe they have ſuſtain'd, are counted even by him that firſt imployed them, a *MVNGREL PARLIAMENT*.

Kings Letter.

And therefore to draw to a concluſion: Would you not be the ſcorn of men, a publike infamy, for God can pour contempt on *Parliaments*, as well as *Princes*? Oh do not then diſhonour God, not as Chriſtians, not as Parliament men; but above all, not as a Parliament diſhonour God. But on the contrary, make but his honour your buſineſſe, let this only contention be among you, who ſhall bring God moſt honour, and ſo expect more honour, more ſucceſſes, greater and greater glorie to be daily added to you: expect, that when the names of them that have betray'd their Countrey, ſhall either be forgotten and loſt, or to their ſhame and infamie remembred, your names ſhall be as an ointment poured out, leaving an odour and fragrancie to all that follow after.

And though I cannot promiſe you *Titles*, the vileſt of men having at the preſent ingroſs'd them, however you ſhall want no honour, good men will make up that want, they, you have ſeen, will be ſure to honour you, God will not fail to honour you, Himſelf aſſures you ſo much in the Text, *Them that honour me I will honour; and them that deſpiſe me ſhall be lightly eſteemed.*

FINIS.